THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—I PETER 4: 11.

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AN ENSIGN FOR THE NATIONS.

SKETCH OF THE RISE AND PROGRESS OF MORMONISM.

BY BISHOP ORSON F. WHITNEY.

[*Continued from page 405.*]

THE BOOK OF MORMON.

THE Book of Mormon was published to the world early in 1830, from the printing press of Egbert B. Grandin, of Palmyra. The cost of publishing this original edition—five thousand copies—was three thousand dollars, furnished by Martin Harris the Palmyra farmer. Since then no less than thirty American and English editions, aggregating many tens of thousands of volumes, have been issued and scattered broadcast upon both hemispheres. The book has been translated and published in English, Welsh, French, Spanish, Italian, German, Dutch, Danish, Swedish, Hawaiian and Maori.

In the preface of the Book of Mormon three witnesses—Oliver Cowdery, David Whitmer and Martin Harris—testify in the most solemn manner that an angel of God came down from heaven and showed them the plates from which the book had been translated; and eight witnesses– Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith and Samuel H. Smith—declare that Joseph Smith, Jr, the translator, had shown them the plates and they had handled them. The same heavenly messenger who committed the plates and the interpreters to Joseph's care, reclaimed them after the work of translation was over.

The Book of Mormon is a record of two great races that flourished successively upon the American continent ages prior to its discovery by Columbus. The first of these races was the Jaredites, who came from the Tower of Babel at the time of the confusion of tongues, and peopled North America. The second race was the Nephites, a branch of the House of Israel, broken off from the parent stock at Jerusalem about 600 B. C. and transplanted to the Western Hemisphere. Lehi, the head of this colony, was a descendant of Manasseh, the elder son of Joseph. The virtual leader of the colony was Nephi, son of Lehi, who gave his name to the Nephite nation, and against whom his brothers Laman and Lemuel rebelled, and, after the landing of the colony on the coast of Chile, South America, broke away and formed a separate people, calling themselves Lamanites. The Book of Mormon is largely a history of the wars and contentions between the Nephites and Lamanites, the former of whom were highly civilized, "white and delightsome," while the latter degenerated into savagery and were cursed for their iniquity with dark skins. After the Savior's resurrection at Jerusalem he appeared to the righteous Nephites upon this land and organized his Church among them, choosing Twelve Disciples, and empowering them to exercise the same Priesthood and preach the same Gospel already delivered to the chosen Twelve in Palestine. The Book of Mormon contains many prophecies of the restoration of Israel and the huilding up of Zion upon the American continent—"the land of Joseph"—in the last days. It tells how the Nephites and Lamanites of the Savior's time were all converted unto Christ, how they enjoyed a period of unparalleled peace and prosperity, and then degenerated into wickedness; the Nephites, the more wicked of the two, being finally exterminated in a series of slaughters ending at the Hill Cumorah, 385 A.D., leaving the victorious Lamanites, the degenerate remnant of a once mighty race to be discovered eleven centuries later by Columbus, and named Indians.

ITS ALLEGED ORIGIN.

The book being published, speculation became rife as to its origin. That it was a mere human invention, the great body of Christians believed and still believe to this day. Knowing, however, that an unlettered youth could not have produced it, the opponents of Mormonism adopted the theory that Sidney Rigdon, or some other learned man, had assisted "Joe" Smith in the preparation and publication of his "Gold Bible." Sidney Rigdon, at the time the book was published, was a Campbellite minister in the wilds of northern Ohio, and had never met Joseph Smith, with whom, however, he was afterward intimately associated. He never saw the Book of Mormon until six months, at least, after it was published. Four years after its publication, D. P. Hurlburt, an apostate Mormon, tried to account for its origin by identifying it with a manuscript story written by Solomon Spaulding, of Conneaut, Ashtabula County, Ohio, about the year 1812. Hurlburt obtained this story from Spaulding's widow, and promised to publish it, but failed to keep his word. He gave out that the manuscript had been accidentally destroyed by fire. Many years later it turned up at Honolulu, in the Sandwich Islands, among

some old papers then owned by Mr. L. L. Rice, but formerly possessed by Hurlburt's partner, E. D. Howe, of Painsville, Ohio, from whom Rice had purchased, years before, the business effects of the *Painsville Telegraph*. Surprised at the discovery of the long lost Spaulding story among his papers, Mr. Rice placed it in the keeping of President James H. Fairchild, of Oberlin College, who, in the *New York Observer* of February 5, 1885, said: "The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. . . . Mr. Rice, myself and others compared it (the Spaulding manuscript) with the Book of Mormon, and could detect no resemblance between the two, in general or detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the Manuscript. . . . Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required." From the first, believers in the Book of Mormon were styled "Mormons" by their opponents, and their religion was nicknamed "Mormonism." Latter-day Saints is the proper name for the followers of Joseph Smith, and the correct title of this religion is, as already explained, the Gospel of Jesus Christ.

THE CHURCH ORGANIZED.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830, at the town of Fayette, Seneca County, New York, in the house of Peter Whitmer, Sr., father of David Whitmer, one of the Three Witnesses. Mormonism at that time had a score or more of disciples, but only six persons participated in the organization. They were Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. Most of the disciples were present, however, at this initial meeting. Joseph Smith and Oliver Cowdery were recognized and sustained by the little congregation as the First and Second Elders of the Church, and they ordained other Elders, Priests, Teachers and Deacons, whose duties were defined by revelation, which now poured a continuous stream from the lips of the Prophet, Seer and Revelator, Joseph Smith.

The new faith spread like fire through dry flax. Everywhere it made converts and encountered the fiercest opposition. The glorious news of a restored Gospel and an inspired Priesthood, commissioned of and communicating with the heavens, the promise of the Holy Ghost, with signs following the believer as in days of old; all this and more fell upon the hearts of hundreds, eventually of thousands, like dew upon thirsty ground. And the signs did follow, according to the promise of the Elders, who now went forth in all directions, preaching faith and repentance, baptizing by immersion—the only mode of water baptism recognized by Mormonism—and bestowing the Holy Ghost by the laying on of hands. The sick were healed, devils were cast out, men and women spoke in new tongues and prophesied, and the visions of eternity were opened to the eyes of the faithful.

Such a pentecostal outpouring, at a time when men, having a form of godliness, denied the power thereof, and consequently were without these

spiritual blessings, could not take place without a corresponding movement of opposition on the part of the powers of darkness. Satan raged, and the Saints in numberless ways were annoyed and persecuted. Religious rancor led the van. All the sects combined to persecute the adherents of "Old Joe" Smith, "the money digger" and "wife stealer"—as he was falsely and derisively styled—and to prevent if possible the spread of the new religion. The Prophet and his friends were repeatedly arrested and tried on trumped up charges—of which they were invariably acquitted—and the lives and property of him and his followers were literally "in jeopardy every hour."

THE LAMANITE MISSION.

Mormonism's first important movement, outside the region that gave it birth, was in the fall of 1830, when Oliver Cowdery, Peter Whitmer, Jr., Parley P. Pratt and Ziba Peterson were sent westward upon a mission to the Lamanites, or Indians. Their instructions were to preach the Gospel to the red men as contained in the Bible and Book of Mormon, deliver to them the record of their forefathers, and, inasmuch as they received their teachings to establish the Church of Christ among them. They first visited the Catteraugus Indians near Buffalo, New York, by whom they were kindly received, and then proceeded on to Kirtland, Ohio, a region almost, if not quite, a wilderness, where they preached to the white settlers, many of whom were Campbellites or Reformed Baptists, under the leadership of Sidney Rigdon, an eloquent and famous preacher. Within three weeks they converted one hundred and twenty-seven souls, among them Sidney Rigdon, Edward Partridge, Newel K. Whitney, Frederick G. Williams, and others whose names became notable. Elder Cowdery and his party penetrated as far west as Jackson County, Missouri, a sparsely settled region peopled by whites, negroes and Indians; a typical frontier population. Elders Cowdery and Pratt crossed over the border into Indian Territory, and preached the Gospel to the red men, but their movements exciting the jealousy of Christian missionaries who had influence with the government agents residing there, they were soon ordered to quit the Indian country. Awaiting further instructions from the Prophet, they tarried at Independence, the county seat of Jackson, the site of the future City of Zion, which, though not yet definitely designated, was understood to be "on the borders by the Lamanites."

KIRTLAND.

The Church which had sent them forth, in order to escape persecution and be nearer the scene of its future operations, now removed to Kirtland, Ohio, which became during the next seven years, its headquarters. The Prophet, accompanied by his wife and a few friends, arrived there about the first of February, 1831, and was temporarily domiciled in the home of Newel K. Whitney, of the firm of Gilbert and Whitney, merchants. He had previously made the acquaintance of Sidney Rigdon and Edward Partridge (the latter another merchant) who had visited him at Fayette.

THE UNITED ORDER.

Almost the first step taken by the Prophet after his arrival at Kirtland, was to lay the foundation of what is known as the "United Order," a

eligious social system comprising the methods by which the Saints will 'build up Zion." The Lord said to Joseph: "It is not given that one man should possess that which is above another. This is the key-note of the United Order. Co-operative and communistic schemes the age had known before, but never since the days of the Savior and His Apostles had an effort been made by a Prophet of God to re-establish that sacred order of things which in the days of Enoch redeemed Zion, "the pure in heart," who, as modern revelation informs us, "were of one heart and one mind and dwelt in righteousness," with "no poor among them;" an order inaugurated by the Apostles at Jerusalem, when "the multitude of them that believed were of one heart and one soul" and "had all things common;"—an order which, according to the Book of Mormon, prevailed among the Nephites for nearly two centuries after the coming of Christ; an order of unity and equality, designed to abolish fraud, monopoly and selfishness in all its phases, thus paving the way for the coming of Christ and the introduction of the Millennium. It was an order of industry, too, and not of idleness, in which each soul, having consecrated his all and being assigned his stewardship, was expected to labor faithfully for the commonweal in whatever field or pursuit he proved to be best fitted and designed; "every man seeking the interest of his neighbor and doing all things with an eye single to the glory of God." It might be a farm, workshop, or printing press that was thus "consecrated"—deeded to the Church, which, by its authorized representative, would then deed to the donor perhaps the same piece of property, or a portion thereof, as a "stewardship," the consecrated surplus, if any, remaining in the Order. All gains reverted to a common fund or store, from which each member derived his or her support.

It was to the establishment of such a system among his people that Joseph Smith, the Prophet, in February, 1831, directed his thoughts and labors.

THE BISHOPRIC.

A movement to that end was the organization of the Bishopric, representing the temporal wing, as the Apostleship represents the spiritual wing, of the Mormon Church government. Joseph Smith and Oliver Cowdery held the Apostleship from the time of their ordination under the hands of the Apostles Peter, James and John, but as yet the Council of the Twelve Apostles was unorganized, as was also the Council of the First Presidency; neither were the offices of High Priest and Seventy yet known to the Church, though revelation concerning all these offices and their functions were about to be given. The first person called to the Bishopric was Edward Partridge, who received his appointment February 4th, 1831; the second one called was Newel K. Whitney, whose appointment came on the 4th of the following December.

THE LAND OF ZION.

The immediate occasion of Bishop Whitney's call was the removal of Bishop Partridge to Jackson County, Missouri, whither he went with the Prophet and others in the summer of that year, to establish the Church and the United Order in that land. Bishop Partridge, assisted by two

counselors, was to receive the consecrated properties of the Saints and apportion to them their stewardships in Jackson County, "the land of Zion;" while Bishop Whitney, with two counselors, was to perform the same duty at Kirtland, the "Land of Shinehah." The Prophet and his associates, the spiritual heads of the Church, would of course exercise general authority and supervision over the whole. The Church at Kirtland in June, 1831, numbered nearly two thousand souls, including those who had followed the Prophet from New York and Pennsylvania. Many of these now migrated to Missouri. The Prophet joined Elder Cowdery and his companions at Independence about the middle of July, and there for the first time the site of the Holy City, the New Jerusalem, was definitely designated, and the land consecrated for the building of the city and its Temple.

THE THREE GLORIES.

Returning to Ohio, the Prophet and Elder Rigdon took up their temporary abode at a little place called Hiram, in Portage County, where they might be free from business cares while they continued a work, previously begun, of revising the Scriptures. It was here that they beheld the great "Vision," recorded in section 76 of the Doctrine and Covenants. Therein the Prophet enunciates the doctrine of universal salvation. All men are to be saved, except a certain few called "sons of Perdition"—shedders of innocent blood and sinners against the Holy Ghost—but are to be saved according to their merits, in different degrees of glory. The different degrees are Celestial, Terrestrial and Telestial, typified by the sun, moon and stars of the firmament. There is hope for the heathen who never heard the name of Christ; hope even for the wicked "who are thrust down to hell," after they have paid the "uttermost farthing" and suffered sufficiently for their sins. Those who obey the Celestial law and inherit Celestial glory—the highest of all—will become like unto God; in fact, will become Gods and inherit all things. Man is God in embryo, and God is man made perfect.

[TO BE CONTINUED.]

THEOLOGY OF THE FUTURE.

As the old century is drawing to a close, a great many to whom religion has not lost all importance anxiously look into the future asking, what will be the theology of the next generation? That ideas and concepts are rapidly changing is evident; particularly in the Protestant world, old theological ground is abandoned and new positions are established. The definitions once laid down of the church, of the sacraments, of the inspiration of the Bible, of regeneration, justification, sanctification, are no longer strictly adhered to. The standards of faith are different from those of the age in which churches were founded. What will the next century bring forth?

Among those who engag in forecasts on this exceedingly interesting subject, is Rev. Benjamin F. Mills in a magazine article partly quoted in *Literary Digest* of April 29th. According to his views the Christianity of

the future will present to mankind an enlarged conception of God—"neither the magnified man of the Jew nor the nature of the Pantheist, but both of these and a greater idea than either merged together." What this "greater idea" is he intimates by arguing that the best we know of God is what we see in man, not only in the good men but in all.

On the doctrine of man the change will be towards the recognition of a universal brotherhood. The Jewish brotherhood, Mr. Mills says, was like that of secret societies; it included a few people bound together in one nation. The Christian idea was broader. People of all nations were taken into fellowship, but the new religion will be content with nothing less than a brotherhood of all men in the closest and holiest bond, as sons and daughters of the Eternal One.

According to this author, the doctrine of creation will give way for that of evolution. The Bible will be obsolete, as there never was a book written, and never will be one, that as an expression of authority, will be adequate for any but its own time. For "sin" there can be no place in this new theology, for the fall itself—the eating of the tree of knowledge—instead of being a curse, "has been the inspiration of the race."

This gives a fair idea of the direction of thought prophesied for the immediate future. It proves, too, that light is bursting forth in splendor upon the dark night of worldly theology. Here and there "wise men" are being warned by the appearance of a light in the starry sky of the approach of the King of glory. The views are imperfect. There is much darkness yet, but the light there is, is promising of more to come.

It is in the idea of God that the reverend gentleman sees least clearly. And this is no wonder. Ever since the theological dictum was accepted that each one of the three persons in the Godhead is incomprehensible, and yet "there are not three incomprehensibles, but one," the majority of men have been in the dark on the subject.

Now the religion of the future will be built upon the revelation of the Fatherhood of God. This was proclaimed by Christ, but rejected by men except in a "figurative" sense. The truth has been again revealed to the world, and more clearly than in any previous dispensation, and it is being proclaimed with great force throughout the world.

Its acceptance will be the foundation of the new religion of which the universal brotherhood will be a result. But it would be vain to look for this independent of God. All human progress, as far as history knows, has come from God, man conforming to His commandments. The opposite course means retrogression. Truth, light, power to comprehend good and evil and all such are of divine origin.

One of the most needed tasks of modern theology is to reconsider the great work done under vast difficulties by the theologians of the first three centuries, and find out if that foundation was not erroneous in many details. It must look to new revelation on many points, without which only conjecture exists in the world. Then there is hope of true religion. A system founded on misconceptions of God cannot be true in other particulars, and this is exactly the position of the theological systems of the world.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 6, 1899.

ATHEISTICAL INCONSISTENCIES.

"THE fool hath said in his heart, There is no God."

Dark in mind, indeed, must be one who, in viewing the works of nature, sees no evidence of a master mind that planned and a master hand that executed the wonders that are visible on every side and from every standpoint! The materialist will ridicule what he calls the inconsistencies of religion, but can there be found in the most absurd religion on earth anything more ridiculous or absurd than that inorganic matter, without life or thought, with no power to design, can, unaided, shape itself into the varieties of form, life and beauty which are visible in every department of the universe?

What would this same materialist think of a person who should maintain that a beautiful watch had no maker, but that the inorganic matter of which it is composed had, unaided, set itself in action and each particle had so arranged itself as to form every spring, wheel and jewel, with the crystal, the hands and the case, each so formed as to perfectly fit every other part, and form a perfect time-keeper?

Design fits means to ends, and the most nearly perfect of the designs of man and the best executed works of human hands are extremely crude when compared with the works of nature. The point of the finest cambric needle is blunt and rough when viewed through a powerful microscope, but the best microscopes have failed to discover anything but a perfect point on the sting of a bee. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

The atheist refuses to believe anything not manifest to his senses, but will readily believe in the molecule, the atom or the invisible ether, which are known only in the imagination of the scientist. On this theory one would refuse to believe that there are odors beyond his power of recognition, while the blood-hound by the power of scent will follow the track of an individual though it may be crossed by hundreds of others. There is a late account in the papers of a person who can detect any of his friends by their peculiar individual odor. The miller can determine the quality of flour by rubbing it between his fingers, when to the uncultivated touch all grades would appear alike. The most cultivated ear can detect the musical pitch through only a few octaves, but would any one pretend to say there is no sound above or below that limit? The native tribes of America and Africa can plainly distinguish objects at distances far exceeding the power of

vision of those who have been raised in cities and have been accustomed to looking at things at short range.

The telescope and miroscope have brought within the range of the human vision many things undreamed of by those who lived previously to the invention of these aids to the eye. If man can believe only his experiences, he will believe but little, for to realize the unreliability of the senses one need only to spend an evening with a sleight of hand performer or in a spiritual seance. The scope of the powers of the human senses when compared with the infinity of the universe is not equal to a drop of water in the ocean.

All the powers that move the universe are as far beyond the human ken as is the God of the Christian, or the knowledge of a future life after this mortal body is laid away in its final resting place.

The inventions and discoveries of science that have tended so much to elevate man and minister to his convenience and comfort are all the direct results of faith in the unseen and unexperienced. The suppression of this faith by force is what so seriously retarded human progress during the dark ages along both scientific and religious lines. It is only when the human mind is free and untrammeled to reach out beyond the known and experienced and search for the undiscovered that progress can be made toward higher spheres of thought and life.

What is this power that leads men on beyond their experiences? It certainly must be something superior to the senses. It acts in the dead of night when all the senses are dormant, and the less there is in the surroundings to act upon the senses the better and more uninterruptedly does the mental process go on. The best thoughts of the ages have come to men under just such conditions. Whence come those flashes of intelligence that are the experience of all deep thinkers? They come like floods from a reservoir of intelligence as though a valve had suddenly been opened. This power may be cultivated as the senses may be, until it is developed into what the world calls genius. So it is with the spirit of revelation. Because a man has never opened his heart to divine influences, shall he presume to say that others, whose hearts have been purified and made fit dwelling places for the Holy Spirit, cannot receive divine impressions? as well say the trained and cultured musical ear cannot detect beauties in music because they are unappreciated by the ordinary untrained mind.

The chemist, through the use of acids, may dissolve a piece of silver money until it has lost its identity as silver as far as the human senses can detect, but by laws well understood by him he can restore it and, when re-coined, it will possess its original value as money.

Many a professed materialist will believe this although he is profoundly ignorant of the process, but will ridicule the belief that God is able to restore the disintegrated parts of the human body to their original form and use in the resurrection from the dead.

What has the philosophy of the atheist done for the amelioration of mankind? Can it give consolation for the loss of friends who have passed through the valley of the shadow of death? Has it ever smoothed or

softened the pillow of the death-bed? What motives has it given to lead to a life of morality? How has it conduced to the universal brotherhood of man or to peace on earth and good will? What rewards does it offer for self-sacrifice for the good of others, or what retribution for cruelty and oppression?

There is more taught in a few paragraphs of Christ's Sermon on the Mount for the uplifting and betterment of mankind than in all the infidel philosophies of the ages.

A. W.

INQUIRY.—Mrs. Martha Reed, living at 23 Longwall Side, Low Moor, Yorkshire, England, desires to know the whereabouts of Thos. and Elizabeth Hainsworth, who in July, 1892, were living at Platville, near Glenwood, Sevier Co., Utah.—*Utah papers please copy.*

ABSTRACT OF CORRESPONDENCE.

THE following encouraging letter of July 3, is from Elder B. R. Birchall of the Manchester Conference:

"A perusal of the STAR has prompted me to drop you a line in reference to our work in this part of the Lord's vineyard. We held a glorious Priesthood meeting last Saturday, all the Elders giving encouraging reports and bearing strong and faithful testimony to the work of the Gospel; in fact it was said, and endorsed by all present, that the Manchester Conference was in much better condition than it has been for a long time past. On Sunday, the 2nd inst., I visited Oldham in company with four other Elders where we had splendid meetings, upwards of eighty being present at the evening meeting, which would no doubt have been increased to three figures had not the weather been so very inclement. The spirit of emigration has taken possession of quite a number of our people here, we having just lost some through that channel, and others are preparing to journey to the land of the gathering of Israel. We have many investigators in different parts of the conference, some of whom are beginning to talk about baptism, so we have bright prospects of increasing our membership.

"The spirit of persecution has not altogether died out, for it was very conspicuous at an out-door meeting held in Manchester on Saturday night last; members of an anti-mormon league, which is in existence here, turned up to oppose and interrupt the meeting, insomuch that our President had to interview the police on the subject, who, however, promised protection from this kind of work in the future.

"We are about to revive a series of district meetings, these we have found productive of much good among the Saints in the past hence their revival, when we hope to shake hands with the Presidency from Liverpool as we hold our first meeting about the latter part of the present month. Twenty-six cottage meetings were held in our conference during June, and many non-members are inviting us to go and hold meetings in their homes.

"Evening tracting has been adopted by many of the brethren from 6 to 9 p.m., and they say it is a good thing; they can get numerous conversations, in fact, one brother said that he came home to his lodgings about 9:30 as he was tired of talking; this is encouraging.

"Our desires are that the Lord may continue to bless us in our efforts to do good, together with all our brethren and sisters in all parts of the Mission, especially including our co-laborers in Bristol."

PRESIDENT RUFF writes as follows from the Nottingham Conference:

"The work in this part of the vineyard is progressing. It gives me joy to state that a wonderfully good spirit prevails among the Elders, and an ambition and zeal to spread the truth characterizes their daily work resulting in much good. 'Paul may plant and Apollos water, but it is God that giveth the increase.' We feel to recognize the truth of this principle and give God the honor for the success of our labors.

"Last Saturday night I had the pleasure of taking eight persons into the waters of baptism, and the event caused us all to rejoice very much.

"There is much credit due the local brethren for the efforts they have put forth in the cause of truth and the great assistance they have rendered, for they have proven an efficient help to us. My idea is that where the local priesthood is held by good, sober, earnest men it should not lie dormant. The brethren here have been faithful in their calling and I desire to express through the STAR my gratitude and appreciation for their earnest efforts.

"There are teachers in the Nottingham Branch that visit the houses of the Saints every month, which labor is resulting in very much good.

"The Relief Society, the Y. M. M. I. A. and the Sunday School are in a thriving condition, and are doing excellent work.

"Four young men have recently been promoted in the priesthood and all are earnest workers and are doing a commendable labor. May the Lord continue to bless all His servants and the good cause they represent! is my prayer for all."

IT seems by the following from Elder D. W. Horsley of Watford, Hertfordshire, that the proclamation of the Gospel often arouses the same spirit that it did in the days of the Apostles:

"We are meeting with considerable opposition at present in the Watford district. On the 15th of last month our open-air service was interrupted by several ruthless characters, headed by a few men who should have advocated peace. We gave out what literature we had, and on leaving the marketplace we were pursued by no less than two hundred people, many of whom were not content with throwing unsavory epithets, but resorted to pelting us with stones, sticks of rhubarb, and refuse from the street which would be improper even to name. After a short abatement the storm broke out afresh, and in the midst of a shower of pebbles we found refuge in the Free Library and subsequently in the Police station.

"Some of the Saints were also assaulted, but no injuries were sustained.

"One of the most prominent actors in this disreputable work was summoned, and his case brought before the magistrates at the Watford petty sessions the following Tuesday. A fine of £1 with 11s. 6d. costs, or in default fourteen day's hard labor was imposed.

"The Bench was asked to deal leniently with the defendant, our only incentive being to make him a public example.

"As a sequence a peaceful meeting was held in the Market place on the 29th ult."

IS IT A CONTRADICTION?

EVER since the Church of Jesus Christ of Latter-day Saints was organized, many of its converts have had to endure the reproaches, opposition and enmity of parents, friends, associates and neighbors. Most of this has appeared to be uncalled for and superfluous, but it was none the less awarded; love and friendship have been withheld, the door of many a home has been closed, and in some cases the sacred relation of husband and wife has been severed beyond re-union.

That such a condition was anticipated by the Great Founder of Primitive Christianity is beyond question, His statement being emphatic, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." Matt. 10: 34-36.

Now this division can not grow out of the heart of the believer, for as Paul says, "God hath called us to peace," and the Gospel is called "the Gospel of peace." Its very nature is such that it produces peace, its spirit is peace; so that this opposition must come from ignorance, from prejudice, its twin sister, or from those unseen spiritual influences which find lodgment in the hearts of the unregenerate.

Obedience to the commands of God must, and does, produce this desirable condition in the heart of the believer whether we read the Old Testament or the New, and one of the special blessings given of the Savior to His disciples was in the well known phraseology, "My peace give I unto you, not as the world giveth, give I unto you"; in other words it was not a fitful or limited peace, but it was boundless and continuous. The early Christians and the later Christians had this, have felt it, have enjoyed it, they have "tasted of the powers of the world to come," and have endured all things for "the excellency of the knowledge of Christ Jesus the Lord."

To be sure men and women have hesitated in view of this possible sacrifice of father or mother, of lover or friend, of home or employment or country, but the one who could anticipate this, the ones who could calmly look into the future have felt quite undismayed; they have trusted in the word and promise, and to many has come the olden whisper, "When my father and my mother forsake me, then the Lord will take me up." Psalm 27: 10.

The more careful reader of the New Testament has, however, found that in apparent sacrifices there has been great gain. In this last dispensation there has been many a personal and complete realization of that grander promise and blessing, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matthew 19: 29.

We have ruminated on this question considerably, because in experience we have found this division in families and friends, and some shallow ministers have charged "Mormonism" with these effects as a crime—one incompatible with belief in Jesus and the truths he taught; they surely must have studied in a narrow school to assert that "the love of truth should never divide a family, or cause the loss of a friend."

How can the masses be other than ignorant and prejudiced when their teachers are already steeped in both? How can an earnest seeker after truth be at peace with those who vilify him directly he calls in question tradition, or receives new light in reading the sacred scriptures? What charity or Christianity is there in action, when an inquirer is tabooed and his very sanity called in question? A man may be a Freethinker, a Socialist or an Anarchist, with less likelihood of losing reputation or employment, than if he visit a "Mormon" meeting house or entertain a "Mormon" Elder.

How different the faith of captious criticism, of ignorance, and the stern ostracism of prejudice to that of our glorious Milton, who was so confident of the power of right that he wrote in burning words, "So truth be in the field, let her and falsehood grapple! Who ever knew truth to fail in a full, free and open encounter"?

The man of toil, the domestic servant, the son or daughter, the heads of families, have each an inalienable right to seek the light of truth for themselves; no strain of tyranny, no voice of authority, no power, mental or financial, has the right to deprive another of position, of influence, of social standing or of employment, simply because one religious truth is accepted or an old idea discarded; counsel, argument, scripture can be utilized, but to deprive a man or family of bread, of honorable citizenship, of the right to live, is an act of cowardice and tyranny; it is the substitution of might for right, which has the approbation of neither Deity nor of His best representative on the earth—a truly honest and a righteous man.

N.

GEMS OF THOUGHT.

All our tastes are but reminiscences.—LAMARTINE.

Every desire predicts its own satisfaction.—EMERSON.

History is philosophy teaching by example.—MACAULAY.

All that is human must retrograde if it do not advance.—EDWARD GIBBON.

Censure is the tax a man pays to the public for being eminent.—SWIFT.

No man without intense faith in something can ever be in earnest.—LOWELL.

Recollection is the only place of bliss out of which we cannot be driven.—CARON.

Sunday is the golden clasp that binds the volume of the week.—LONGFELLOW.

The doorstep to the temple of wisdom is a knowledge of our own ignorance.—SPURGEON.

Error of opinion may be tolerated where reason is left free to combat it.—THOMAS JEFFERSON.

The company in which you will improve most, will be the least expensive to you.—WASHINGTON.

Venture not to the utmost bounds of even lawful pleasures; the limits of good and evil join.—FULLER.

Philosophy goes no further than probabilities, and in every assertion keeps a doubt in reserve.—FROUDE.

A fact discovered by a rationalist is worth as much as if discovered by anybody else.—ARTHUR J. BROWN.

The heart *may* be reached through the intellect; but the intellect *can always* be reached through the heart.—W. G. KEADY.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—BACON.

Christ comes with a blessing in each hand; forgiveness in one, holiness in the other,—and never gives either to any who will not take both.——THOMAS ADAM.

What you and I *do* in this world, will have a mighty influence in determining what you and I shall *be* both in this world and in the world to come.—GEO. H. FULLERTON.

Though our clock strikes when there is a change from hour to hour, no hammer in the horologe of Time peals through the universe to proclaim that there is a change from era to era.—CARLYLE.

I thank God, that, if I am gifted with little of the spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit, which would drag angels down.—DANIEL WEBSTER.

A man ought to carry himself in the world as an orange-tree would if it could walk up and down in the garden—swinging perfume from every little censer it holds up to the air.—H. W. BEECHER.

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat.—MILTON.

Originality is the power of digesting and assimilating thoughts, so that they become parts of our life. It consists quite as much in the power of

using to purpose what it finds ready to hand as in that of producing what is absolutely new.—LOWELL.

It is a grand spectacle to see man emerge from obscurity by his own efforts; to scatter by the light of his reason the darkness in which nature has enveloped him; to rise above himself; to traverse at giant's pace, like the sun, the vast extent of the universe. It is still grander, however, and much harder, for him to enter into himself and thence study man, and learn his nature, his duties and his end.—ROUSSEAU.

There is in our day a marvelous idolatry of talent; it is a strange and grievous thing to see how men bow down before genius and success. Let us draw the distinction sharp and firm between these two things; goodness is one thing, talent is another. When once the idolatry of talent enters the church, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and Godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress.—F. W. ROBERTSON.

UTAH ITEMS.

Railroad construction is being pushed by four Utah companies.

Apostle Brigham Young is planning an extended missionary tour among the Indian tribes of Mexico.

Francis Armstrong, county commissioner, ex-mayor of Salt Lake and one of the foremost figures in the financial and industrial history of the city, died at his residence at 8 o'clock a.m. June 15.

Elias S. Kimball, who has the distinction of being the first and only Mormon that has ever been appointed chaplain in the United States army, has returned to Salt Lake, having been mustered out of service on the 16th inst.

B. H. Roberts has announced his retirement as editor-in-chief of the Young Men's *Improvement Era*. with the June issue. Mr. Roberts will be succeeded by E. H. Anderson of Ogden. The cause assigned for the resignation of Mr. Roberts is a desire to prepare for his congressional work.

Lord Douglas Compton of London, England, the former distinguished member of the House of Lords, arrived in Salt Lake City June 15 from the coast, accompanied by a Mr. and Mrs. Paul, also of London. The distinguished visitor ignored the waiting carriage at the hotel and walked several blocks along some of the principal streets, visiting the Tabernacle and different places of interest. Late this afternoon they took a run out to Saltair and back.

June 1 was the 98th anniversary of the birth of Brigham Young. The Stars and Stripes floated from the Salt Lake Temple, Lion house, Beehive house, historian's office and other church buildings, and the statue of Brigham Young at the intersection of Main and South Temple streets, was surmounted by palms and ferns, and a band in front of the church offices played popular and patriotic airs. A battery of the Veteran Artillery association made mountain and valley ring with a salute of forty guns.

Lieut. Henry Pearson, who was an ensign on the *Olympia* at the time of the battle of Manila, was to return home to Utah Monday, June 19. T. V. Williams of Salt Lake City, a relative of the young officer, has received a telegram announcing that he will leave Washington on June 16. The young officer's home is at Draper, Utah, where he will spend some time on a leave of absence in visiting his family and friends. Mr.